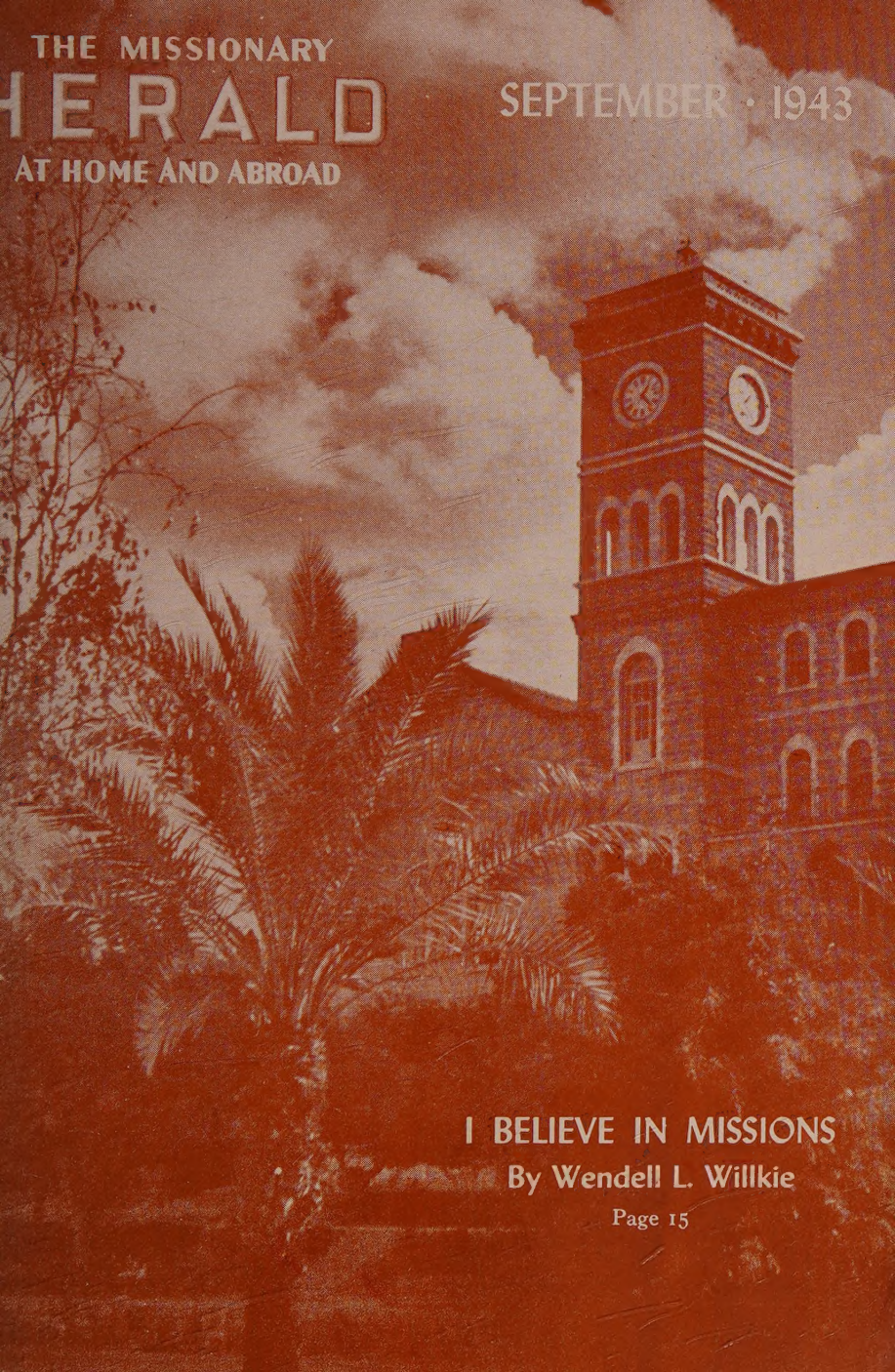
THE MISSIONARY
HERALD
AT HOME AND ABROAD

SEPTEMBER · 1943



I BELIEVE IN MISSIONS

By Wendell L. Willkie

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The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXIX **SEPTEMBER, 1943** **No. 7**

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COVER PICTURE

CAMPUS VIEW OF THE AMERICAN UNIVERSITY OF BEIRUT
(See page 3, also page 15)

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board
Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ANDREW VANCE MCCRACKEN, PH.D., *Editor*, 287 Fourth Ave., New York, N. Y.
General Office: HARVEY L. MEEKEN, *Manager*, 14 Beacon St., Boston, Mass.

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional

Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

ALMIGHTY God, who didst offer Thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honor of Thy Son, our Saviour, Jesus Christ. Amen.

Editorial

The other morning a lad of eighteen who had passed his air corps examinations and was on his way to begin his basic training, passed his hand over the front page of the *Times* and said, "What I'm on my way to do will never solve these problems of democracy."

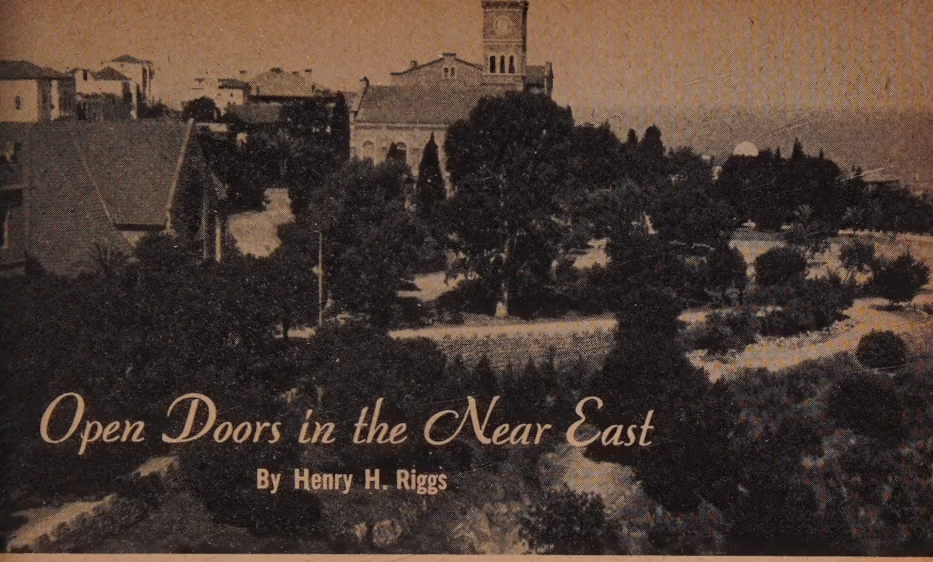
Just what will save our "seared and scarred" world? Nothing less than the proclamation of the Gospel of the Grace of God and the application of that Gospel to all aspects of our corporate life. It is an answer as old as the hills, perhaps, but as new as the morning sun.

If this is the need of our world, then the Church of Christ can not and must not be content with a business-as-usual program. "The enemy that stays in its entrenchments is beaten," states a military strategist. And so is the Church.

A glance at this issue of *The Missionary Herald* gives evidence of the prodigious vitality in our churches. And, happily, our evangelism is not exclusive or provincial or sectarian. "Our Churches of Many Tongues," our participation in the Missionary Education Movement, and our entire program are all illustrations of our "will to unity."

But the problem which the Minister of the Missions Council poses on page eleven makes us wonder—how long will the God of this "One World," who can be terrible in his Providence, be patient with our "half and half" support and devotion? Of course, we believe in missions. Surely, then, we are called upon, as never before, "to hot the fires" of our support and loyalty.

Andrew Vance McCracken



Open Doors in the Near East

By Henry H. Riggs

Beirut, ancient Phoenician settlement, is now a famous mission and educational center

The global spotlight has made the Near East an area of supreme interest and primary importance.

Syria and Turkey have long occupied positions of fundamental strategic interest to us.

Mr. Riggs illuminates pressing Christian opportunities and points up a ringing challenge.

LOOKING forward to the immediate post-war future, the appeal of the Near East as a decisive strategic field of Christian endeavor is a compelling one.

The constituency of our Congregational Christian churches ought to feel the significance of this challenge.

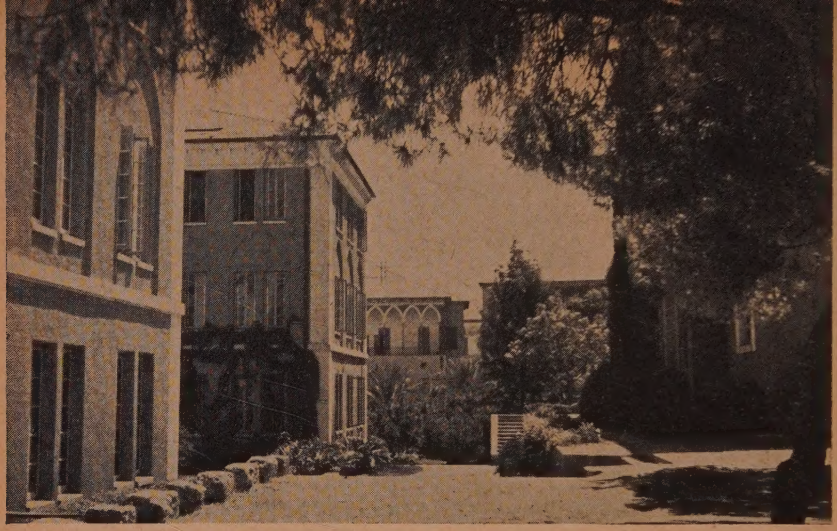
Educator, theologian and missionary, Rev. Henry H. Riggs, son and grandson of American Board missionaries, handed this manuscript to the editor on the June afternoon that he began the long, dangerous return trip to resume his work in Syria.

The *first* appeal is that of the "younger churches" who are our fellow-workers there as in all lands. The mention of Bulgaria and Greece brings to our hearts the pathetic appeal of crushed and starving people.

But to those who know what our Evangelical churches are doing, the call is not pathetic—it is heroic. Under conditions that defy description these Christians are carrying on active service in the name and spirit of Jesus.

When the immediate physical threat of destruction is removed they are ready and at work—a nucleus for the new forward movement for the Kingdom of God.

In Syria our Evangelical churches are under happier auspices. In spite of battle and



Author Riggs is on the staff of the Near East School of Theology which is affiliated with the American University of Beirut, founded by Daniel Bliss in the 1850's, Junior College for Women at Beirut and the International College, all located in old Beirut

deprivation this group of vital churches has made notable progress in the past three years—in inner strength and in outreach of service. Our united Evangelical churches are broadcasting, over the government radio, a Gospel message each Sunday of the month.

The *second* field of special opportunity is in the Oriental churches. These ancient churches used to be thought of as spiritually dead; they have in recent years developed vital evangelistic movements within themselves and our missionaries now have the privilege of coöperating, directly and indirectly, with these truly indigenous efforts.

These ancient churches include the overwhelming majority of Christians living in the Near East and the name "Christian" is now coming to be something more vital than a badge of nationality. They deserve everything that we can do to aid them in making Christian living a transforming and redeeming experience in the midst of the world of Islam.

For after all, the great challenge of the Near East is the problem of bringing the redeeming power of Jesus into the life of the Moslem peoples. In this situation our Congregational Christian churches have a unique responsibility and opportunity.

The responsibility lies in the fact that for a century and a quarter we have had our missionaries at work in the Moslem Near East—much of that time a large

force of workers. What has been accomplished in strengthening the Christian peoples and in leavening the whole life and spirit of the Near East need not be discussed at this point. What has not been accomplished constitutes a sober responsibility.

The distinctive opportunity of our American Board lies in the fact that our mission now occupies a very happy position of mutual trust. Its services are appreciated by many of the foremost Turkish leaders.

Students and staff of the School of Theology

But this unique opportunity reaches out to a far wider influence than what is being accomplished in Turkey itself. Turkey is the recognized leader among the nations of the Near East. What Turkey becomes, other nations will soon try to duplicate. In fact, they already have begun to emulate Turkey.

Our Congregational Christian churches are now serving in Turkey through medical work, sound training in schools and

The chapel services at the American University of Beirut would appear to be popular

"To prepare Christian workers for service in the Near East in an atmosphere of warm Christian fellowship is the purpose of our School of Theology," states Author Riggs

personal fellowship with Turkish leaders of kindred spirit.

The direction in which this service is proving effective is illustrated by some recent developments. When the Greeks—only a few years ago the bitterest enemies of Turkey—were starving under the Nazi heel, the first help to reach them was sent by the Turks in mercy ships shuttling across the Aegean Sea. It was an act quite in line with the new spirit toward the weak and suffering which the best leaders of Turkey have been trying to develop within their people.

The present war has given the entire world a sharp lesson along much the same lines. We hear on every side that the war never would have come but for the vengeful spirit of Versailles and the self-centered refusal of the United States to bear her full responsibility in the new world of 1919. Whether or not we personally believe that, those things are being said in coffee shops all over the Near East.

Stark facts are preaching forgiveness and unselfishness as the only foundation for a better world—the very heart of the "Sermon on the Mount!"

The better leaders of Turkey are proud that the influence of their country can be thrown into the scale on the side of this better spirit in planning for the new day.

We Congregational Christians are confronted by the priceless opportunity to join with them in the effort to make those principles real in the Near East.

HELPING THROUGH PRAYER

By Fred Field Goodsell

Dear Friends:

During August and September of this year the American Board Calendar of Prayer carries the names of our missionaries associated with the North China Mission. There are 75 American names on the list, together with references to various groups of Chinese colleagues in Christian service, such as school principals, village evangelists, medical personnel. These 75 persons are widely scattered and American Board coöperation with the Christian movement in North China has practically ceased for the time being. Our Chinese Christian colleagues are undergoing severe trials and testings. Many of them too are uprooted. But we are assured that the Christian communities in North China are not destroyed or inactive. To a certain extent Japanese Christian missionaries, sent by the Church of Christ of Japan, have replaced American missionaries. They are working on somewhat different lines. For instance they have insisted, probably with Japanese Government backing —not to use a stronger word—on two things, (1) organic union of all Protestant churches in North China; (2) no more money from America or elsewhere for Christian work in North China, that is, complete self-support. Just how these new plans will work out and just how much co-operation Chinese Christians, by and large, will give the Japanese missionaries, remain to be seen. In the meantime we can be sure of several facts which should give substance and savor to our prayer for these Christian friends, both Chinese and Japanese, in North China.

First, our North China missionaries assure us that the Chinese Christian leaders will prove equal to these days of severe trial. The Chinese brand of Christianity in North China is just as genuine as our American brand. That may seem to some people in America hard to believe but it is open to no argument for those who really know Chinese Christian people.

Second, the Japanese authorities say that they are not trying to crush Christianity but to free Chinese Christianity from its occidental entanglements. That is a fact whether we like it or not. We need to remember, however, that they are attempting the impossible. The Chinese Christian movement will never forget or renounce its ties with American and British Christian missionaries.

Third, God makes the wrath of man to praise Him. "We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything" (Romans VIII:28. Moffat's version.) The truth of this, we may confidently expect, will be demonstrated as the tragedy of war rushes toward its denouement in China.

THEREFORE—let us join with our North China missionaries wherever they are, and with our Chinese Christian colleagues in the prayer which is the foundation of all prayer, "Thy will be done."

Yours sincerely,

Fred Field Goodsell

Plane passing high over southern coastal Valdez, Alaska (Inset) Vernon L. Booker

ALASKA MISSION

By Thomas Alfred Tripp

"WHOEVER holds Alaska," said the late General William Mitchell, will hold the world."

The truth in this statement is being revealed by the war which has brought "Seward's Icebox," as Alaska was long known, to the fore as one of the earth's most strategic and promising areas.

Alaska, one-fifth the size of the United States, has vast resources. Air routes from central United States to Moscow, Tokyo and Berlin are much shorter via Alaska than ship lanes. Nome bulges today with strangers as in the days of the gold rush. It is, certainly, a strategic outpost.

The acceptance, therefore, of the pastorate of the Federated church at Nome by Vernon L. Booker, recently minister of our First Congregational Church, Newark, N. J., should be a matter of considerable interest to our Fellowship.

Mr. Booker flew, via the Canadian Pacific Airways and the Alaska Star Line, to Nome this summer with Mrs. Booker and their 22-months-old baby. Flying was necessary because of the impossibility of traveling through the Aleutians under present conditions.

Mr. Booker, a graduate of Union Theological Seminary, will serve his church by special arrangement with it and our Board of Home Missions.

The city of Nome is populated chiefly by Caucasians, most of whom are of stock which migrated from the States. There is also a substantial military establishment in the community, as well as a considerable population of native Eskimos. The church is the only church for the Protestant white population in the city and it is a member of our Washington State Conference.

Such service as Mr. and Mrs. Booker will render in Nome requires unusual talents in view of the isolation and difficulties and in view of the high type of local leadership and the cosmopolitan make-up of the city.

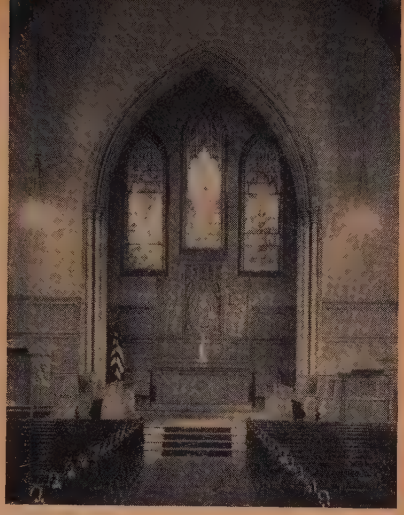
Thomas Alfred Tripp is the executive secretary of the Town and Country Division of the Extension Division of our Board of Home Missions.

A PREVIEW OF THE GENERAL PLAN AND POSSIBLE ISSUES OF THE 1944

GENERAL COUNCIL MEETING

BY DOUGLAS HORTON

Minister of the General Council



Chancel of our Park Congregational Church of which Dr. E. A. Thompson is minister

PLANS are steadily progressing for the meeting of the General Council to be held in Grand Rapids, Michigan, in June, 1944, probably from the 20th to the 28th.

The war makes the future so uncertain that it is impossible to forecast at this early date whether or not the meeting will take its usual form.

If travel restrictions are relaxed, a full week's meeting will doubtless be held. If travel becomes even more difficult than it is today, the Executive Committee, which is charged with setting up the Council, will probably decide to hold a meeting of shorter duration and considerably reduced numbers of delegates. If no other solution is possible, a *pro forma* meeting will be held by a handful of specially designated persons who will adopt a motion for adjournment to an approved date or *sine die* or pending call of the Executive Committee.

If the war is still raging when the plans for the Council are finally put into shape, the program will doubtless be devoted chiefly to problems occasioned by the war's immediate impact upon the life of the fellowship.

Civic Auditorium of Grand Rapids, built recently at a cost of more than $1,500,000

The delegates may want to publish another statement as to the attitude of the Church to the war. They will certainly want to consider ways and means by which the resources of the total communion can be brought to the aid both of local churches left temporarily stranded and of churches which have been submerged by the movement of industrial populations. The matter of the relocation of Japanese-Americans will be their concern.

One of the questions the Committee for War Victims and Services will want to ask the delegates—if it is not then too late—is whether they consider it legitimate to use any of the money contributed for emergency purposes in helping our denominational colleges to survive the war.

If the war is over, or the end in sight, the delegates will probably want to put forth a statement on the nature and conditions of the peace. This is the point at which the studies now going forward in the churches under the aegis of the Council for Social Action will come to their flower.

If peace actually lies in the offing, the whole family of after-the-war problems and opportunities will be upon us. The three R's of post-war Europe—Relief, Reconstruction and Rehabilitation—will be relentlessly engaging our attention. Our chaplains will be coming back: they have been learning the meaning of the Gospel in a hard school and we shall expect them to bring back to us new insights and new disciplines for a vital church.

Peace or no peace, the ministries of the American Board and the Board of Home Missions, our great civilization-builders, will require our undergirding. New missionaries to foreign fields are already being looked for. New types of service, such as that recently adopted by Dr. Charles S. Johnson's committee for points of interracial tension in this country, will call for understanding and coöperation on the part of all of us. The Boards will have to face situations in Asia and Africa and in our own country bitterly similar to that of Europe, for wherever the Four Horsemen ride they leave the same grim marks.

Whether the next meeting of the General Council sees a vote taken upon the proposed union with the Evangelical and Reformed Church depends upon whether the two groups have sufficient opportunity to get acquainted with one another in the meantime. If a vote is taken in the affirmative, the matter will be referred to the churches for final action.

Spacious Pantlind Hotel of the entertaining city promises comfort for our delegates

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For an understanding of the beginnings and the history of the Evangelical and Reformed Church, Dr. Horton recommends the book, "Through Four Centuries," by J. H. Horstmann and H. H. Wernecke, as the best brief account of these churches. The book may be secured from Old Orchard Publishers, Webster Grove, Mo.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

COURAGEOUS IN PREACHING THE GOSPEL, PROLIFIC IN THE ADOPTION OF PROGRAMS, WE ARE, NEVERTHELESS, DILATORY IN THE SUPPORT OF OUR HOPES AND CONVICTIONS

As I visit churches, associations and conferences, I am impressed by the quality of preaching I hear. Almost every man I hear presents a penetrating and discriminating insight into God's purpose and plan for man.

I find also among the people an enthusiasm for "saving the world and redeeming mankind."

But when I note what paltry gifts of time and money we bring to support the potentially effective service-program of our Fellowship, I am amazed and appalled at the contrast.

There are many and notable exceptions, but by and large we are prophetic proclaimers and loyal listeners, but halting doers of the Word. We say "Lord, Lord" with enthusiasm, yet "do the will of the Father" in weakness.

I talk with laymen—eager, earnest laymen—and many of them profess sad ignorance of our program for the redemption and re-creation of the world. Their conception of Missions is a caricature of the facts. They desire to serve, but they know not the field, nor the need, nor the way.

This should not be. We owe every member and friend of our churches the privilege to clearly understand and actively share in the program of the Church for the world that now is and is to be.

These observations are noted here not to condemn. That would be cheap and nasty. We have a worthy pulpit and a notable pew.

I desire rather to summon you, my fellow-ministers, and you, my fellow-Christians, to purpose with me now these two things for the church-season about to open:

One, that so far as we are able no man or woman in our churches shall continue any longer without a knowledge of and invitation to share in the program of our Fellowship for the peoples of the earth.

Two, that our emphasis upon intelligent and consecrated *giving* of time, talent, possessions and life for the extension of the Gospel shall be as pronounced as our emphasis upon *receiving and enjoying* the sustaining and comforting fruits of the Gospel.

Then shall action match conviction and resolution!

A. D. Stauffacher

THE LINCOLN SPIRIT

BY WILFRED GAMBLE

Principal, Lincoln School, Alabama

Phillips Hall

Livingstone Hall

LINCOLN SCHOOL, with its long history of service in both religious and secular education, has, within the past few years, begun to dovetail its program into activities which have county, state and even national significance.

We have developed our relationship with the County Board of Education in its growing recognition of responsibility for the education of the Negro.

Through the medium of the County Health Department we are making a distinct contribution to the general health of the people and have established a close bond between this department and our school.

All of this, however, comes under the heading of administrative policy. In the final analysis these things are only important if they affect the lives of the students in a constructive fashion.

What concrete evidence do we have that the benefits of our school's working philosophy funnel down to the individual student and give purpose and direction to his life?

Let us take, for one example, James Lipscomb (see picture on opposite page). James has been blessed with a very lovely tenor voice. Our music teacher, Miss Williams, has taken great pains to improve that voice and to give James poise and confidence. He has been taught that he has a gift to share with others and he shares it willingly without any sign of conceit.

Recently, when the famous radio singers, known as *Wings Over Jordan*, visited our campus, their leader heard James Lipscomb sing. Within a week after they left, a telegram came offering James a place with this nationally known chorus. What should he do? Here was an opportunity for travel and the experience of singing for a world radio audience.

But James was within five months of finishing high school with the prospect of going on to college.

"There must be achieved in America and in the world a moral order which will include the American Negro," said one of our commentators the day of the Detroit race riots.

To help achieve this moral order, Lincoln School, Marion, Alabama, was established by our American Missionary Association at the close of the Civil War.

It is one of two high schools in a county of 20,000 Negroes—the enrollment is 385 students and the teaching staff of 14 includes seven Negroes.

His problem was a great one. He wrestled with it in his own mind. He consulted others. And finally he made his own decision—to remain in school.

The point of the story? Do we seek credit for this young voice? No, that belongs to God. What then? Our great pride and pleasure is derived from the manner in which James Lipscomb grappled with his tremendously important problem.

We felt, during the week he took to weigh all factors involved, that here was the result of our years of effort to encourage critical thinking in our students. We made it clear that the final word had to be his own. It was!

Dorothy Winn (see picture on opposite page), liked to draw and paint pictures. Her work invariably consisted of copying some other picture. Since we had no art teacher, we were unable to give her technical advice. However, we did give Dorothy the best advice we knew—to give us her own ideas instead of copies of the ideas of others.

From that day, Dorothy's ability showed marked improvement. Recently in a nation-wide poster

contest she placed third. Space does not permit quotation from the highly complimentary report of the judges.

Our great satisfaction is not that we taught Dorothy to paint. We did not. But we did teach her to think for herself through the medium of the brush and canvas. This is the important value.

These stories of James and Dorothy are obviously ones of individual talent. And you may well ask, "What about other students?"

Last week I, along with several boys of the senior class, was invited to a luncheon in the home economics department. Miss James had explained that one of the purposes of the series of luncheons was to give the girls actual experience in cooking, serving and entertaining. The second, and most important reason for the series was to demonstrate to guest students who showed signs of undernourishment the possibilities latent in home grown foods.

I was skeptical—I had to be shown how beans, cornbread and turnip greens could be "prepared and served in new and delicious ways." However, I was due for a very pleasant surprise. The meal was delicious.

Perhaps one of the greatest handicaps to the progress of the southern farmer, and especially the Negro, is the lack of what he calls "cash-money." Each year at planting time, the farmer borrows from the landlord of the bank to buy seed and "fertilize." This is the accepted custom and even our students borrow on their pay.

One of our challenges has been to break down this uneconomical system. We are doing it gradually by means of a school bank which is operated almost entirely by the students themselves. We have our own pass books and all the necessary printed forms including checks for use within the school.

"What a nice feeling it is," said one little girl recently, "to have money in the bank—just to know it is there." But the dollar in the bank is not nearly as important as the habits of thrift which are being developed and the training which the students are getting through the handling of bank books, checks, withdrawal slips and balance sheets.

These examples of both personal and group development that are constantly going on at Lincoln School are but a few of many that might be given. Nothing has been said about our Girl Reserves, Boy Scouts, First Aid Club, Student Council, school garden, craft work, or social and recreational activities.

But what has been said should illustrate to some degree our educational philosophy—individual development and—integration with the process of social living.

The new Plan Book, "A Plan for Action, 1943–44" will help you plan this year's program for your church. Write to the Missions Council, 287 Fourth Ave., New York City, for this invaluable guide, 10c each.

I BELIEVE IN MISSIONS

BY WENDELL L. WILLKIE

I HAVE sometimes wondered about the wisdom of foreign missions.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions.

For example, in Beirut, I drank tea with Bayard Dodge, President of the American University of Beirut. That same day, I had met General Charles de Gaulle, leader of the Fighting French, General Georges Catroux, their Delegate General, and Major General Edward Louis Spears, the British Minister, and had talked with each of them about the future of Syria and Lebanon.

It is no exaggeration to say that Dr. Dodge gave me more hope and confidence for the future of those regions than all the others combined.

Everywhere I went I found American missionary educators, doctors and religious teachers, men and women, exerting that kind of leadership—human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but to our own United States.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

As individuals, missionaries have exercised qualities of leadership in tiny villages and remote spots throughout the world. They have brought a high standard of health, of cleanliness and medical care. They have brought a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all.

They teach the people to provide their own leadership.

They develop within their missions a sense of well-being, self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement spreads outward to revitalize an entire nation.

We know that when the Allied armies have destroyed the forces of tyranny and cruelty in this world, we shall have a technical peace.

But how can we make that peace real and enduring?

A world of peace and well-being, to survive, must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: "Am I my brother's keeper?" have the courage to answer "Yes!"

Receiving Kindness in Japan

On July 30, the American Board received through the Japanese and the American Red Cross the following cable message from Miss Florence Denton, our retired missionary living in Kyoto, Japan: "Healthy; receiving kindness." Miss Denton and Rev. Carl R. Heine of Jaluit in the Marshall Islands, from whom we have not heard since the summer of 1941, are our only two missionaries actually in Japanese territory.

Repatriation Hopes Brighten

Newspaper reports appearing August 2 indicate that progress is being made in arrangements for repatriation of missionaries from occupied China. The place of exchange is to be Goa, Portuguese India, and there seems reason to hope that the *Gripsholm* may start from New York for Goa by September. There now seems to be a possibility that Americans in Manila who were in transit from China to America when war broke out may be included, but not those en route to India. Americans resident in the Philippines are definitely not included.

Several letters have been received from North China missionaries, written just before they were interned at Weihsien, Shantung, reporting that every one except Rev. and Mrs. E. E. Aiken, who were allowed to remain in Peiping, was expecting to go to Weihsien. A message from one of the internees dated May 9 reports that life at Weihsien is well organized, with division of labor including sanitation and street cleaning; food adequate and varied with fresh vegetables; mail both local and foreign being delivered; health for first six weeks good. This gives reason to hope that all may continue in good condition until embarkation for repatriation.

Missionaries Still Travel

Rev. Rowland M. Cross has reached Chungking after a trip taking more than four months. Dr. and Mrs. Horace S. Thomas have returned safely to India from their furlough in Australia. Two different parties from India coming on furlough have reached this country. Rev. Harry H. Riggs is reported well on his way back to his post in Syria.

During the past two months, Rev. and Mrs. Philip H. Ward, newly appointed for teaching and hospital work in Syria, have

started their long voyage; and Rev. W. Kendrick Grobel has sailed for Portugal to assist with the work of the Unitarian Service Committee there under support by the Committee for War Victims and Services. Miss Susan E. Armstrong and Miss Helen H. Smith of the Foochow Mission also have left America en route to their work in Shaowu, where their schools are now located. A number of others are in various stages of preparation for sailing for China, West Africa and Turkey.

A Typhoon at Foochow

A cable just received asking for a special grant to repair typhoon damage seems to confirm a Reuter's despatch of July 23 reporting that after three days of typhoon and torrential rain, Foochow City was completely inundated. No other details have been received.

Jefferson Academy to Reopen

Generous grants and guarantees from the Committee for War Victims and Services seem finally to assure the opening in Sian, Shensi Province, China, of the combined high school to take the place of the suspended high schools of the North China Mission. It simplified matters to call it by the name of a single school and so the Chinese name of Jefferson Academy, Lu Ho, was chosen; but all available income of the North China group of schools is being utilized, the alumni are contributing, government aid was expected, and it is believed that the school can open this autumn. It is temporary, to provide an education for refugee students from North China, and will be the only Christian high school for boys in three provinces.

August 9, 1943

Chinese boys rehabilitate themselves by making sandals
A part of the relief program supervised by Jim Hunter

MISSIONARIES TO MUNITION AREAS

By Thomas B. Keehn
Council for Social Action

The Dayton Conference was not like some ministerial gatherings which profess noble aspirations through *resolutions* and *committees;* nor did it, like the old "Schools for Democracy," employ the "phraseological solution" to social problems. The purpose and the program were as specific as particular churches in particular communities.

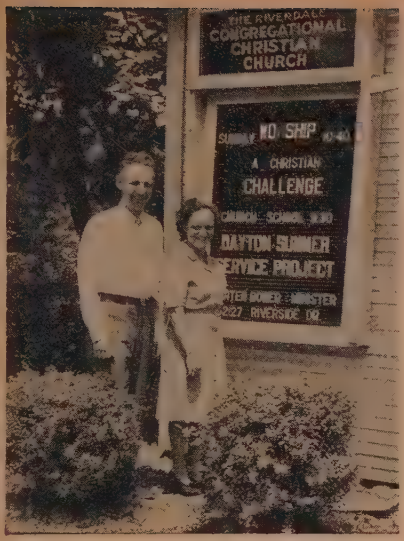
Twenty of our mid-western ministers visit a housing project on the new U. S. frontier

DAYTON, Ohio, is a snapshot of the new American Frontier. Here in war industries are located thousands of the army of 30,000,000 Americans who have moved in the last three years.

The Riverdale Congregational Christian Church in Dayton is served by Porter Bower and his wife. The combination of this vital church and the broiling social frontier of Dayton provided an ideal "laboratory" for a conference of twenty mid-western ministers on "The Church in Defense Communities" in June. These men came from defense areas in Ohio, Pennsylvania and Illinois and were selected by Conference Superintendents. The Congregational Christian Service Committee planned and directed the program.

The social frontier is simply an area where people move faster than institutions. Defense area "frontier communities" represent a multiplication and speeding up of problems found in all communities.

H. Paul Douglass, interpreter of the church in urban communities, helped the men to understand the social organization of defense areas, effective methods for surveying them and isolating problems for the purpose of effective action. Social attitudes of workers in war industries was the subject of Miss Mabel Madden, Director of Women for the Wright Aeronautical Corporation in Cincinnati. Psychological attitudes and desires of uprooted peoples, particularly as they concern the church, was the theme of the session with Albert T. Rasmussen, newly-elected



Porter and Mrs. Bower of Riverdale church

director of Social Research for the Chicago Congregational Union.

Dayton itself proved to be a rich source of information. The men went on tours to housing projects and trailer camps; they visited juvenile delinquents in the city jail; they talked to leaders of the community recreation program and social agencies. A religious survey of a defense neighborhood and summer service projects, the latter sponsored jointly by the Dayton Federation of Churches and the Emergency Service Committee of the Pilgrim Fellowship, were visual illustrations of activities which the church "back home" might undertake.

There were two major goals for the men who came to the Dayton Conference.

The first was to see more clearly the distinctive task of our churches in New Castle, Pennsylvania; Canton, Ohio; Decatur, Illinois; etc. Congregational Christian churches are traditionally community-minded; but they must be especially so in defense areas. Quiet work as coordinator of community, government and religious agencies or the "needling" of these agencies into action may be necessary. Or the local church may need to offer its facilities for new projects—child care center, recreation hall, hostel, swing shift services. Most important of all, the ministers and members of defense area churches must constantly bring ethical principles to bear on community needs such as racial tension and juvenile delinquency.

The other objective was to assure these "new pioneers" in defense communities that the total denomination is concerned with their task and to discover procedures by which the Congregational Christian Service Committee can help them. Because of the Dayton Conference, new projects will be undertaken in several of our churches, with help from the Service Committee. Local churches or areas should contact Rev. James Flint, Director of the Service Committee, 289 Fourth Avenue, New York, N. Y., if they have specific defense community problems or if they believe that a conference similar to Dayton would be valuable to them.

New kodachrome slides, depicting our Congregational Christian War Emergency Program, are now available at no rental charge. Write to the Committee for War Victims and Services, 289 Fourth Ave., New York City.

WHAT IS M.E.M.?

By Gilbert Q. LeSourd

Secretary, Business Division, M.E.M.

ANYONE familiar with jig-saw puzzles knows the fascination of watching the various pieces fit together to complete the picture.

In much the same way the experiences of life often dovetail to produce gratifying results. So it happens that several events of forty odd years ago combined to produce lasting results.

About 1900, Silas Paine, a Christian layman of considerable wealth, decided to add to his other business ventures by acquiring a hotel at Silver Bay on beautiful Lake George, New York. In the summer of 1901 a group of Congregational ministers met there for rest and conference.

During the following winter a meeting was held in New York City to discuss young people's missionary work. It became apparent that more time was necessary for consideration of the many problems before the group and it was voted to arrange for a larger meeting the following summer.

Charles E. Vickery was commissioned to set up the conference and in seeking a place for it he heard about Paine's Hotel at which the Congregational ministers had met so happily. He approached Mr. Paine who readily invited the conference to meet at Silver Bay.

And this was probably the first summer conference on missionary education ever held. Those attending were so impressed that they decided to form a permanent organization and so during that conference in July, 1902, they organized the Young People's Missionary Movement.

At first it was largely an organization *of* young people *for* young people, but very soon the scope of work was enlarged to cover the entire church constituency and the name became the Missionary Education Movement of the United States and Canada.

That started a chain of missionary education conferences that have been held at Silver Bay continuously from that time to this with the exception of a few summers of the depression years.

The Missionary Education Movement has been characterized by a continuous development and is now one of the oldest and most successful of the interdenominational organizations.

As now organized the M.E.M. consists of boards of missions, departments of missionary education and other denominational agencies such as boards of Christian education which have responsibility for missionary education.

Twenty-six denominations and more than twice that many boards are members of the organization. Each member board pays a share of the budget pro-rated according to its own income. The boards, however, contribute only about a quarter of the total budget, the balance being secured from the sale of publications. Each coöperating board names one or more representatives on the Board of Managers and this group establishes all the policies of the Movement.

The chief work of the M.E.M. is the publication of the mission study books and supplemental material used by practically all denominations. The volume of this is truly inspiring. Last year's study book for adults was *On This Foundation* by Rycroft and 75,000 copies were printed. The yearly output of books always exceeds 200,000 volumes with many additional thousands of leaders' manuals, plays, pictures, maps and similar supplemental publications. Many of these are issued over the Movement's publishing name "Friendship Press."

INTRODUCING . . . BY MARY M. McCLELLAND

Your Mission Study Book

. . . THE STORY OF THE BIRTH AND GROWTH OF A BOOK . . .

★ ★ ★

HELLO there! I know formal introductions aren't necessary between us, for I am your mission study book, and we are old friends.

My name varies from year to year, it is true. Sometimes I am called *Author of Liberty*, sometimes *Rim of the Caribbean*, or *We Who Are America*, but always I bear the imprint "Friendship Press."

Perhaps you have often wondered about this; how it is that I am used by Congregationalists and Episcopalians, by Baptists and Methodists, and by many other Protestant denominations; and how I was planned and paid for.

Sit here with me for a few minutes and I'll tell you the story of my early career and my adventures before coming to your bookshelf.

Twice a year the Board of Managers of the Missionary Education Movement—representatives appointed from the boards of twenty-six major denominations and interdenominational agencies of the United States and Canada—meet to decide upon future themes of mission study for their constituent churches.

All of them leaders in the field of missionary education, they give long and careful consideration to this task in general sessions and in three major committees known as the Age-Group Committees which deal with the various graded materials.

Three years ago, at one of these meetings, they chose the theme which is my own particular *raison d'etre.* Officially speaking, I was born!

My age-group committee, together with a member of the M.E.M. editorial staff, now became the guardian and guide of my life and progress. Their first and most important concern was the choosing of the author who would write my text—a difficult task, this, for he must have writing ability; a background of personal experience in a mission field, if possible; an understanding of the trends in modern missionary education; and a real devotion to the whole cause of missions.

But at last such a person was found, and he and the committee members spent long hours conferring about me. They sug-

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Mary M. McClelland is on the staff of the Promotion Department of the Missionary Education Movement

Some of the current publications of the Missionary Education Movement, one of America's pioneer interdenominational organizations and composed of official representatives of the many church agencies which are responsible for mission education

gested many sources for information about my background and discussed the personality I ought to develop as I grew up to be a book. Sometimes it happens that the author selected is too far away to be able to meet with the committee in person, and all this consultation must be done by mail.

My author wrote an outline of my contents which was submitted to the committee members for their examination and approval. Then nearly a year elapsed during which I stayed with him and saw almost nothing of the outside world. I'm afraid I annoyed him at times, but on the whole, we became fine friends.

The day finally came when I was ready to appear in public as a manuscript, and straight off I went to New York City, to the offices of the Missionary Education Movement at 156 Fifth Avenue. There I was joyously received and was turned over to my editor for a first reading and corrections. Then I was hustled on to the office secretaries to be multigraphed so that I could be sent in my new form to my old friends, the members of the age-group committee.

I went to Nashville, to Boston, to Indianapolis, to Toronto and Philadelphia, and to many other centers of denominational activity where these specialists in study materials for the church read and discussed and considered my contents in the light of my usefulness to their particular programs of

missionary education. Within a month their comments—corrections and suggestions—were returned to New York to be summarized for the guidance of my author and my editor in the revision of the original manuscript. Then I paid a last visit to my author while he made the necessary changes.

Now many exciting things were being planned for me all at once. The book designer was selecting a suitable type and the printer was setting up specimen pages. The artist was drawing sketches of a design for my jacket. The cartographer was at work on a map of the mission field with which I was concerned, this map to be used as my frontispiece, or perhaps as end-papers. Then I became the printer's responsibility, and my entire text was set up in type: the display matter by hand, the statistical tables by monotype, body text by linotype.

First, galley proofs were made and read for error by the printer's proofreader, the M.E.M. editor, and then my author himself. Next came the page proofs, showing my text divided up into page lengths as it would appear in final form. Finally, foundry proofs were made from the plates from which my text would be printed.

Meanwhile, the rest of my equipment was being prepared—a title page and other front matter, a bibliography, an index, and advertising blurbs for the back and the inside flaps of my jacket. Binding cloth and cover paper were chosen for my cover, and the printer was given the order to proceed. Next to the bindery, to be folded and stitched and bound.

I couldn't help wondering what was going to happen to me next, but I soon found out. Since subsidies from all the mission boards and agencies represented on the Board of Managers had helped to pay for my production, my distribution was to be cared for by the denominational literature headquarters. So, after the copies were carefully inspected, packed in cartons and shipped to the M.E.M. stockroom, I was to set out once more upon my travels—to bookstores and depositories in Boston, Philadelphia, Indianapolis, Nashville and many other places I had never visited before.

And now I ought to tell you that there is really a whole family of us—books for adults, young people, seniors, junior high boys and girls, and for junior and primary children. Each of us is accompanied by a sort of first cousin—the leader's guide. Don't forget that guide; it multiplies our usefulness many times over. There are picture books, too, and other visual materials for use with every age group.

Well, that's my story. Some might say that I've already had a lifetime's share of excitement. As a matter of fact, now that I've reached your hands, my real life of service to you is just beginning. It was your money and the leaders of your church who created me. Now you can use me to break down barriers of intolerance and misunderstanding, and I can push back the horizons to show you peoples and lands which are far away in miles but very near in Christian brotherhood.

Our Churches
WASHINGTON
20
8
1
2
OREGON
2
1
6
MONTANA
11
IDAHO
3
WYOMING
3
40
4
N DAKOTA
38
21
S. DAKOTA
20
2
NEBRASKA
2
8
10
NEVADA
CALIFORNIA
9
3
3
UTAH
2
COLORADO
20
KANSAS
4
OKLAHOMA
ARIZONA
NEW MEXICO
4
2
TEXAS
1
·LEGEND·
SLOVAK
MEXICAN
SWEDISH
JAPANESE
FRENCH
GERMAN
SPANISH
ITALIAN
CZECH
DANISH-NORWEGIAN
FINNISH
INDIAN
CHINESE
NORWEGIAN
WELSH
ARMENIAN
SCANDINAVIAN
ASSYRIAN

Many Tongues

Why should we be especially concerned about the churches of various racial and national backgrounds within our borders? First, because we who make up America need to find a closer unity for today and even more for tomorrow. The church is a vital factor in creating this unity. Second, if we hope to have an understanding of the churches of Europe and Asia on which to build enduring peace, we must use our opportunities now to understand the peoples in this country who have stemmed from these continents. A fine place to begin is within our own family—becoming acquainted with these member groups in our Congregational Christian Church.

We have long taken pride in our Anglo-Saxon heritage passed down to us through the history and traditions which have gathered around the Mayflower Plymouth Rock, and the Founding Fathers. Equally significant and worthy of pride is the fact that groups rooting back in so many other historical and traditional backgrounds find in the freedom of our common fellowship a home of the soul and a channel for the working out of their faith. Negro, Indian, Anglo-American, Slavic, Scandinavian, Oriental and all the other groups make us realize that we are truly a "Church of Many Tongues"

2 Year Book
SIONARY HERALD, New York

Have You Read?

By Hugh Vernon White

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION, by Edmund D. Soper. Abingdon-Cokesbury. Price $2.50

There are at least three things about this book that give it value and distinction.

First, it surveys the whole discussion of the world mission as it has developed during the past quarter-century. The controversy over the basic apologetic for a Christian mission to the non-Christian world which came to a focus, on the one hand, in the first four chapters of *Rethinking Missions* written by Professor Hocking and in his later book, *Living Religions and a World Faith*, and, on the other, in Kraemer's *The Christian Message in a Non-Christian World*, is surveyed and put in perspective. Dr. Soper has participated intimately in this period of discussion; accordingly his treatment of it is, as it were, "from the inside."

The second point of especial value is the comprehensive manner in which the subject is treated. Dr. Soper gives a full and adequate exposition of the basis in the Bible, both Old and New Testaments, for the world character of Christianity. Then follows an outline of the expansion of Christianity in history. It is against this biblical and historical background that questions of motive and the relation to other religions are discussed.

Finally, in treating the relation of Christianity to non-Christian religions, the author deals specifically with the most vital reasons for taking Christianity to seven religious groups, viz., Animists, Hindus, Buddhists, Confucianists, Shintoists, Moslems and Jews. Dr. Soper has taught the history of religion for many years and is the author of a widely-used text in that field. This pointing up of the more general issue is therefore done out of long study and adequate knowledge.

FOR ALL OF LIFE,* by William H. Wiser and Charlotte V. Wiser. Friendship Press. Price, Cloth $1.00—Paper $.60

A very difficult assignment was given the Wisers when they were asked to write a book that would give both an outline and a series of concrete pictures of the "Christian Ventures in Learning and Living" which is the theme for this year's study of the increasingly varied and significant world enterprise of Christian Missions.

The authors will be remembered for their classic, *Behind Mud Walls*, a close-up of the religious life and belief of villagers in India.

They have accomplished the present task in a distinguished manner. Few, even among those closely associated with missionary work, realize in how many ways Christian missionaries in all parts of the world are affecting for good the thought, the manners, the physical and economic conditions and the deeper spiritual life of the people.

The old classification of missionary work into evangelistic, educational and medical is still valid but it gives little intimation of the pervasive and profound way in which Christianity is today leavening the life of the peoples of the world.

This book takes the reader into many definite and typical situations representative of that varied program and helps to give a much more realistic conception of it.

WE WHO ARE AMERICA,† by Kenneth D. Miller. Friendship Press. Price, Cloth $1.00—Paper, $.60

Again the focus of home missions study is upon the immigrant and his descendants in America; and appro-

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***This book review constitutes the third article in the series, "Ventures in Christian Living and Learning," appearing monthly throughout this year.**

†This book review constitutes the fourth article in the series, "America and Its People," appearing monthly throughout this year.

Another Friendship Press publication. For the complete list of the 1943–44 publications send for the Mission Study Catalogue, Missions Council, 287 Fourth Ave., New York City, or to The Missionary Education Movement, 156 Fifth Ave., New York City

priately, too, because of the war and its intensification of the problems of nationalism.

Those who remember the "hyphenated" Americans of the first World War and the specific tasks of educating and Americanizing immigrants of the first generation will note a distinct change in the problem today. Now it is not the foreign-born who must be taught a little English so that he can read "danger" signs and eventually be prepared for citizenship.

It is rather the second generation, educated in the public schools and citizens by birth who constitute what has been called the "marginal man." They are not Italian or Czech or Polish but, on the other hand, they have not become fully and unequivocally American. They are people without the full benefit of a tradition. Nevertheless, these Americans are a very important part of our population and are moving into full participation in the common life. The third generation will enjoy the fruits of their passage through the intermediate stage.

One thing to be noted in the attitude of educators who deal with this second generation and in their own attitude is a marked tendency to encourage appreciation of the culture of their parents and the lands from which they come. Instead of trying to decry that culture to the advantage of American ways, it is now accepted as normal and desirable that each one should cherish his old world heritage. This really represents a deeper confidence in the intrinsic value of American culture and in the integrity of second-generation citizens. Incidentally, it finds its analogy in the attitude of missionaries today in non-Christian countries toward the cultural background of the newer Christian churches.

The part the churches may play and that many are playing in this assimilation of the children of immigrants is recorded in this book and the challenge is made to all Christian people to do the constructive things that will make them a part of a better America.

Mrs. Carl R. Dille of Chilesso Mission on trip through the "bush" to an out-station

THE JUBILE

OUR church in Chilesso, Angola, West Africa, observed its fiftieth anniversary in June at Whitsunday.

How the older members of the Christian community revelled in telling of the pioneer days! They recalled how after Bailundo, Kamundongo and Chisamba had been established the Mission felt that a fourth station should be opened.

Sakanjimba was selected as the site for that station in 1893 by Mr. and Mrs. Woodside and Mr. and Mrs. Lee who were later joined in their labors by Mr. and Mrs. Read, Dr. Rose Bower, Mr. and Mrs. Neipp, Dr. Wellman.

Through schools, medical work, evangelistic touring in the surrounding villages the work grew steadily until in 1901 the church was organized with *fourteen members.*

The proximity of a Portuguese trading center was one of the reasons for moving in 1904 to Chilesso which, with its mineral hot springs, good timber, a fine water supply and fertile soil, seemed to be an even more promising location than Sakanjimba.

The Christian community in Sakanjimba moved with the missionaries and the work went on steadily. Miss Redick joined the group and later Dr. Mary F. Cushman took up the medical work.

By 1917 there were twenty outstations and by 1927 there were *one thousand church members.*

The station now is the center for a work which reaches out into two hundred outstations and ministers to a population of about 16,000.

There are two ordained pastors and 213 other evangelistic workers—eleven of them women. Christian teachers and medical workers number forty.

The church is now self-supporting and has *four thousand, four hundred and fifty members* throughout the district, while more than three thousand others are in the training classes for church membership.

The growth of the work under the leadership of the Reverend and Mrs. Duane V. Waln, Miss Florence Malcolm, Dr. Mary F. Cushman and Rev. and Mrs. Carl Dille has been remarkable.

More than four thousand patients were treated in a recent year in the hospital built up under Dr. Cushman's guidance and today medical aides, trained by her, carry on ably while they pray and wait for new medical personnel from America.

To the hundreds of Christians gathered in Chilesso to observe the fiftieth anniversary, being a Christian meant having all the riches that come into human life through church and school and hospital, for the good news in Christ brought them all these benefits.

T CHILESSO

BY MABEL E. EMERSON

Kananganja, for example, first heard the good news when Mr. Neipp visited his village in 1908. He heard it with joy, learned to read and soon became the owner of a hymn book and the Gospel of Matthew in Umbundu.

Shortly a government official came to demand men to work on the great cocoa plantations on the island of San Thome. Kananganja and five hundred were herded on a ship.

Twelve years passed and one day a man stopped Mr. Neipp in Chilesso, greeted him with shining face and said, "Missionary, don't you recognize me? I am Kananganja. You taught me the way of life."

Then in the Neipps' home Kananganja told his story.

After landing in San Thome, he began to preach the Word to his unfortunate companions. Great meetings came to be held at night in secrecy—the imitation of a wild bird's call being the signal for the rally in the thickets. He told of the many conversions. They begged to be taught to read in the hope that some day they would possess one of those wonderful books which Kananganja had.

So, after his hard day's work, Kananganja taught reading—preached during the night and made copies of parts of his Gospel of Matthew and his hymn book. This work was done by the light of a candle and in great danger of being discovered by the "taskmaster." In fact, many times all his books were seized and burned. His life was threatened by the white men who were not able to sell their liquors to the laborers whose lives had been transformed.

Mrs. Dille writes that this mother can knit or hoe the garden without disturbing baby

But Kananganja went on fearlessly and his life influenced profoundly thousands of laborers on the plantation. Years later, after Kananganja's death, when Mr. Neipp was working in the port city of Lobito, he often met repatriated workers from San Thome who possessed the precious hand-written copies of the Gospel and the hymn book.

These repatriated Christian laborers returned to their tribes to start Christian communities. Kananganja's witness continues to have a mighty influence.

To the Christians gathered in Chilesso to celebrate the fiftieth anniversary, the story of Kananganja and of many another faithful Christian witness must have been a call to renewed consecration.

Mabel E. Emerson is a beloved and well-known secretary of our American Board, recognized as an authority on African Missions.

Sermon of the Month

THE WHY OF CHRISTIAN MISSIONS

By Nels F. S. Ferré

Andover Newton Theological School

Newton Centre, Mass.

CHRISTIAN missions are rooted in the eternal being and purpose of God. They testify to the universality of our Gospel in Christ Jesus.

God has revealed in Jesus his will to create a free fellowship through faith in and faithfulness to, the God of all joy and glory, all truth and beauty, all peace and hope, all love and creative zest.

The Christian Gospel is the glad news that God himself, the eternal, the ever-dependable, is a creative love who gives himself freely to effect a universal Christian community, the true church of Christ.

To be a child of God, a joint-heir with Christ, means to have understood and accepted God and his purpose for us, to have entered into the peculiar joy of his fellowship and to have become willing to share its spirit. It means to have a responsible, self-giving concern for all men in all their being and concrete relations.

The joy of the glad news in Christ cannot be hid. It must overflow to the ends of the earth. To limit our redemptive concern is not only and not first of all to deny the Christian community and to defy God; it means also, and first of all, that we have never truly known and become lifted by the vision and the power of the Gospel.

No Christian can be God's child or belong to the Christian fellowship without responding with faith, gratefulness, joy and sacrificial concern to God and his purpose for men as he has shown it in Jesus Christ. Naturally the fellowship itself always comes first, but this fellowship requires that our brothers' material and social needs be filled and that we have become the means and the media of the Christian kind of community.

The Christian church, therefore, sends out first of all evangelists proclaiming the good news of salvation, now and forever, and also teachers, doctors, agricultural experts, etc., to make the fellowship effective as far as possible in all areas of life.

Unless the church does this it is not the church of Jesus Christ.

For the church to fail in universal concern and outreach is to fail Christ and to fail being the true church. In these days of worldwide conflict and confusion it is especially needful that the church exhibit, in spirit and in deed, its true nature both at home and abroad that it may become the example of a new world order built on understanding, coöperation, justice, freedom and truth.

The church must still have the ambassadorship of reconciliation to Christ and to one another. It must still be the power unto salvation by pointing to the Source from which all goodness comes.

All the good there is outside the church whether in other religions, government or institutions of whatever kind, it appropriates and fulfills, preserves and redeems. As an actual institution the church stands penitent before its Master and before the world, knowing that it has failed to live and to proclaim the full Gospel, but its failures are its own, not the Gospel's.

However much the actual church may have failed, therefore, it knows that it has been given in the Gospel the only full locus of solution to the world's problems.

Only by going toward the way the true church points can the world be saved.

In some places it is now thought that the time of missions is past since all religions are relative, i.e., best for their own people, and since the fear of eternal damnation is now no longer generally accepted.

But this is a basic mistake. Christ still comes to fulfill all other religions and he alone can. In him God has declared his eternally universal love which is the absolute which reveals all other religions to be relative just because they fail to understand and accept God himself and his eternal purpose for all mankind.

As far as eternal damnation is concerned, that idea is still based on the eternally real for it is eternally impossible to be saved unless we accept so great a salvation.

To belong to the Christian fellowship through a faith in God as disclosed by Jesus Christ which possesses us completely—thought, will, devotion—is to be saved and apart from this relation there is no salvation now or forever.

It is often claimed that missions yesterday depended primarily on fear. That may or may not be true.

Yet fear is important for it may be rooted not in any arbitrary view of God's way of acting with men, but in the root reality of all times.

God cannot be mocked. Our existence is through and through responsible. We have no choice of salvation. What it is, God has declared in Jesus Christ. Yet such fear is only a negative force, a brake on man's heedlessness. It should give way to insight and the feeling of duty.

It is our eternal duty, as inescapable as God himself, to love him and our fellowmen.

Yet even duty is but the Court of the Gentiles as a final motive for Christian missions.

When Christians are truly the children of God they overflow with gratitude, faith, hope and love.

Then their fears are cast out by love and their duty becomes their song in the night. To those filled with the love of God Christian missions are not a burden but a continual delight, a chance to do a part however small for him who has done everything good for us.

Today we call upon the church to heed the divine commandment to love our neighbors everywhere, for to do so is not optional, but more than that to find the freedom of the new law in the Spirit which is peace, joy, faith and thanksgiving overflowing unto the ends of the earth.

Military service in New Caledonia has won still another convert to missions. Writing to his minister, the soldier says:

"We have seen the work of missionaries and the need of them, and believe me, they do a wonderful job."

Prospects for . . .

YOUR EVERY MEMBER CANVASS . . . *This Fall*

By Carlton M. Sherwood

WHAT are the prospects for successful church fund raising this fall?

Permit me to point out six general factors for pastors and church officers to consider as they prepare for their Every Member Canvass.

Unpredictable elements alter conclusions in wartime, but I believe the following will stand for the immediate months ahead.

First, Americans *are giving* to good causes. "The most significant fact about America is its idealism," a European diplomat said to us recently. This idealism will, I believe, keep America generous.

Second, there is a tide of renewed interest in religion, unprecedented in over a quarter of a century. This should find reflection in increased giving to our churches.

Third, an encouraging number of large pledges have been made during this year in full anticipation of increased tax demands. The larger givers will still have money available though in lesser amounts. They will still have the heart desire to give and will do the best they can.

Fourth, more individuals and families have relatively substantial incomes than ever before in the history of our country. The national income has increased by about fifty per cent in the past two years.

Fifth, by broadening the base of support and seeking larger numbers of medium and small size gifts, substantial sums in the aggregate can be secured. In one of our recent campaigns for $300,000 more than $250,000 came in gifts from $1 to $100. Pastors and church officers should also strive toward lifting the standard of giving by emphasis on stewardship. Many regular contributors are giving less than they should.

Sixth, those churches that have sufficient faith in themselves and their programs will face the various financial problems created by the war situation courageously and surmount them by better planning and harder work. The churches that have a story to tell and tell it well will, I am convinced, secure the financial support they require.

The conclusion of the matter is that your Every Member Canvass can be successful this year, but it will require more effort and better planning than ever before. (Consult the "Fall Packet," sent to all ministers, for the methods and techniques of a successful Every Member Canvass.)

Carlton M. Sherwood is the Executive Vice-President of Pierce, Hedrick & Sherwood, Inc., New York City, Counsellors in Institutional Financing.

News and Views

BY ELLA G. SPARROW

Dr. Ruth A. Parmelee, missionary physician of our American Board since 1914 and who worked four months in Greece under the Axis, and Buell Gordon Gallagher (extreme right below), President of our Talladega College, received honorary degrees from Oberlin College in June. Dr. Parmelee received a "Master of Public Health" in June from Harvard.

Citations by President Ernest Hatch Wilkins

Ruth Azniv Parmelee, skillful and devoted minister of health to a people which, though loving life, hath yet loved freedom more, loyal daughter of Oberlin, I confer upon you the degree of Doctor of Science

Buell Gordon Gallagher, armored with scholarship in a cause that calls for scholarly as well as Christian understanding, selfless in noble striving, I confer upon you the degree of Doctor of Divinity

Right, the closing scene of the Children's Day Pageant of our Pilgrim church, Portland, Oregon. The pageant—"Go Ye Into All The World"—was sent out by the Board of Home Missions and was "the most impressive and worshipful I have ever witnessed," writes the pastor, Dr. Caradoc J. Morgan

A glimpse of the beautiful worship center (left) in an army hospital. Our Chaplain Ralph M. Anderson, who sent us the picture, writes that the chapel is deeply appreciated. The nurses of the hospital are actively interested and share in services

An inter-racial group at a Lisle, N. Y. conference. This picture is from "Together We Build America," by John R. Scotford, a new mission study book which interprets the religious heritage of America's peoples

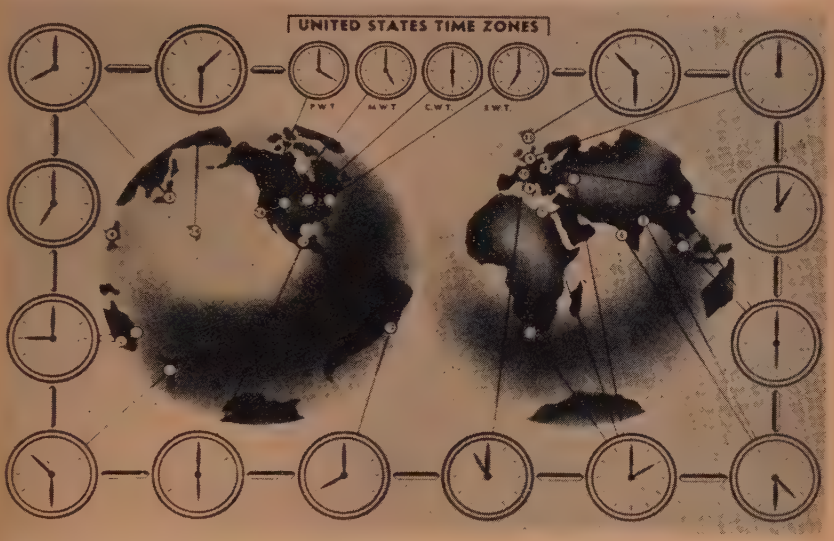
Left, a happy little girl of faraway Aruppukottai, India, with her favorite playmates. Below, Joseph L. Moulton of our Marathi Mission in India is welcomed enthusiastically by the children of our Vadala Vocational School. Mr. Moulton is the district missionary of the Marathi area. The little white girl in the picture is the daughter of our Gifford H. and Mrs. Towle of the Marathi Mission

Below, group of Summer Student Service workers snapped at the close of their training at Pleasant Hill, Tenn. The young volunteers teach, preach and conduct well-rounded social and religious programs in many states during each summer. So rich and rewarding are their experiences that many wish to return the next summer, states Marguerite Davison, field secretary, third from the left

"We have just had what was for us one of the most unusual experiences," writes Principal Victor Obenhaus of Pleasant Hill Academy, Tenn. "Most of our people seek the Justice of the Peace when they wish to be married. But two of our young folks of last year's class, the boy being in the Navy and about to be shipped out, came here to be married and we put on a complete wedding for them on the lawn of the school. It will leave an indelible impression upon our young people. It is only right that they should think of their school as the place for such a sacred occasion"

World Communion Sunday

By Frederick L. Fagley
Associate Secretary of the General Council



The world-wide communion service observance on October 3 begins in Wellington, New Zealand, at 10.30 a.m. (lower left). Clocks indicate the hour of day in other parts of the world as our New Zealand brethren observe their communion service

World Communion Sunday will be observed by churches of many denominations, by our missionaries and by our chaplains on land and sea around the world on October 3, 1943.

This observance is a strategic opportunity for all our home churches to strengthen their ties with the members of our Christian fellowship, both near and far.

A full set of literature has been prepared for the observance of World Communion Sunday. Pastors have received samples of this literature from our Commission on Evangelism and Devotional Life. Interested church officials may secure samples from this Commission, 287 Fourth Avenue, New York City.

Churches are advised that one of the leaflets is particularly suitable to send as an enclosure in the church's monthly letter to their members in national service. This special letter should be mailed immediately to those overseas.

There is great significance in the fact that churches of all denominations are emphasizing this central rite of our Christian fellowship in their Fall program.

A careful study of history gives us assurance that the observance of the Lord's Supper has continued century after century from the days of Christ. It is basic in Christian teaching and practice. Let us make it central in these days of fear, confusion and world-wide suffering.

The Fall Program of Evangelism and Worship as developed in our churches seeks to strengthen the Christian spirit and lift the work of the church to higher levels through a well-organized and carefully executed plan of action.

The need for such a plan has been succinctly stated by Dr. W. Russell Bowie in these words:

"How can we create in our churches definite states of progressive training which we can lead our people to enter, so that there will be a real development in our congregations of intellectual understanding and of an increasingly disciplined devotion to those aims which a Christian congregation ought to be pursuing?

"A right plan begins with our personal life and our personal commitments, but it widens out also to our social relationships and responsibilities."

This is the nature of the task the church faces today. The outline of the Fall program which centers in the Service of World Communion may be secured free on request from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

WE were out on Lake Champlain, my daughter and I, when the darkness settled. There was no light anywhere—not even the airplane beacon on Eagle Mountain was lighted. Darkness covered all our part of the world.

But in the midst of it a good woman away off on the point lighted a light for herself and in so doing also lighted a light for her husband and daughter. Its outreaching radiance told us that over there was companionship and love.

Later on it gave us just the direction we needed to find our way home through the night. When we did not arrive at the appointed hour, that anxious woman on the point sent out a call. We too had a light and out there in the darkness we signalled to her, putting her mind at rest.

It is night in the world today. A great darkness—appalling, oppressive, threatening—has settled down over all the earth. Here in America there are Christians who, lighting a light for themselves in Christ, light a light for others. And when, growing concerned about our fellow-Christians throughout the world, we send out a call, they signal back to us with their light removing all our anxiety.

Out there on the lake I did not deny the darkness. I merely called my daughter's attention to the light.

In our observance of World Wide Communion Sunday, we Christians are not denying the dark brutality in our world. We are merely calling attention to the light which burns bravely within that small fellowship of Christian believers in every land. This light the darkness will never put out. Rather, this increasing light some day will put out the darkness.

WILLIAM T. KNAPP,
Pilgrim Congregational Church,
Nashua, N. H.

THE FREEDOM OF SECURITY

By Donald A. Adams
Chairman, The Laymen's Fellowship

As we face the second year of *The Unit Plan* we confront much the same facts as a year ago.

There is the same *need*, the same *urgency* and the same *stark realities*.

One or two things are different. We have the success of last year, a simple but effective organization and a splendid group of workers and interested people.

At the Durham General Council the trustees of the Annuity Fund for Congregational Ministers issued a solemn warning. They stated that 1943 annuities would be paid on a drastically reduced scale because there was not enough money to pay them in full.

Our retired ministers and their wives have built their expectations upon the very modest basis of $500 a year for a married couple and $300 a year for a widow. This limited amount cannot be continued to them for 1944 unless we repeat the effort and success of 1943.

The conviction was expressed at Durham that it will be a matter of dishonor if a great denomination like ours repudiates, even by a percentage, its obligation to retired ministers, many of whom depend almost entirely upon the annuity of $500.

The temper of the Council seemed clearly to be: "We will not let our old friends down." I am certain this temper continues and we confidently expect the continued loyal support of laymen, ministers and churches.

We are grateful for last year—to all givers and workers—but true gratitude is a lively expectation of favors to come. We must not forget

Good management, frugal habits and a faith that the churches he served will not fail him in the Unit Plan Campaign gives this retired "veteran of the cross" security

the splendid contribution which came from the Original Plan Annuitants themselves. Givers and workers seemed to enjoy what they did last year. This is shown by their letters. I have just been through my files of last year's correspondence. Here are some excerpts—

"This Unit Plan business has been one of the happiest experiences of my church life."

"The greatest reward of my seven weeks of effort in this movement has been a closer fellowship with our denominational officers and with our many pastors. Many new friendships have been created and many testimonies of appreciation have been received."

"We are glad to report that interest is being aroused in our Conference for continuing this drive in 1943 and

subsequent years until the task is finished. "

"This is an obligation that the churches owe to the retired ministers and I want to do my part in helping them to meet this obligation."

"It has been a great experience and I am just getting steamed up for next year."

So we start out on this second effort with courage high. No spirit of apology is needed. We have a just and meritorious cause.

Gifts may be sent to The Unit Plan, 287 Fourth Ave., New York 10, N. Y. Please make checks payable to The Annuity Fund for Congregational Ministers.

REMEMBERING THE BRETHREN

By Charles Franklin Parker

First Congregational Church, Prescott, Arizona

MINDFUL of the debt of gratitude which they owed to all of the older ministers of the fellowship of Congregational Christian Churches and desiring to express this sense of continuing partnership, the minister-students at the Sylvan Dale Summer School for Pastors gave $100 or one unit to the UNIT PLAN to assist in guaranteeing to the "Fathers and older Brethren" that the churches will keep the faith with them in their anticipated annuities during the sunset years of their lives.

These ministers at Sylvan Dale ranged in age from twenty-four years to sixty-six years. All were conscious that the present plan for annuity benefits was consummated largely through the efforts of the older ministers of today who were the active proponents of the plan at the time of its establishment and who participated in securing the gifts to the Pilgrim Memorial Fund, which assists ministers so much in maintaining annuities.

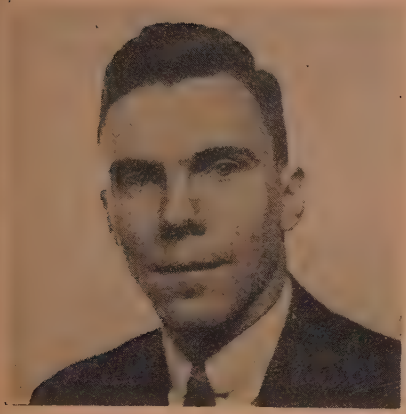
However, it was not a simple matter of duty that espoused this act. It was something deeper. It was the spirit of true *fellowship* that is not a matter of contemporaries but the ongoing stream of our life and service together. It was an act of devotion and testimony. It was a devotion to these who have and do share in the ministry of Christ among us, and a testimony on behalf of these ministers from sixteen states to their fellow members—clergy and laity—to the rightness of the UNIT PLAN.

After having expressed their concern to the Fathers in the Fellowship, by another act of giving, they embraced all Christian Brethren around the world and expressed their desire, that in spirit, the Prayer of Christ "That they all may be one" might become reality. A gift was presented to Dr. Henry Smith Leiper for the support of the World Council of Churches.

To these men at Sylvan Dale fellowship in Christ became not a word or a symbol, but a reality that transcended time or place and the experiences of that school were extended *remembering the Fathers and the Brethren.*

A New Channel for Service

By Elizabeth G. Whiting



James C. Flint, Director, Service Committee

FOR many months—even years—the ministers and members of our churches have been urging the creation of an agency comparable to the American Friends Service Committee which would give to our young people—and adults—a channel through which they could pour their desire to serve suffering humanity.

The Executive Committee of our General Council voted recently to establish the Congregational Christian Service Committee.

Dr. Alfred W. Swan, the far-sighted pastor of the First Church of Madison, Wisconsin, has accepted the chairmanship of this Committee and James C. Flint, the former minister to Congregational Christian students in the University of Wisconsin, has been appointed its director.

In addition to wide experience in young people's work, Mr. Flint has received national awards for excellence in educational broadcasting. This past winter, he has taken the special study course in Post War Relief and Reconstruction at Columbia University.

In close coöperation with all the existing agencies of our fellowship, your Service Committee will lay plans for mobile units to serve anywhere in the world where men, women or children of any land, race or creed stand in particular need of physical relief, educational opportunity or sympathetic mediation of their status as children of the one God.

The Service Committee, instead of relying only on professional leadership will employ the average churchman, who wishes, through deeds of love and mercy, to bear witness to the validity of his Gospel.

We believe that the Congregational Christian churches with their long heritage of belief in religious freedom and embracing both pacifist and non-pacifist followers of Jesus can, through this newly created agency, help to create a world of tomorrow in which compassion and a demand for justice will supplant bitterness and inequality.

Elizabeth G. Whiting is Associate Director and Editor of Council for Social Action

FIELD FLASHES

BY DOROTHY P. CUSHING

JOIN UP LATER WITH US, SOLDIER?

THE minister had been preaching on Foreign Missions as a direct challenge to young people for service today. A young soldier sat in the congregation. As he left the church he pressed a bill into the minister's hand, saying: "This is for the mission station you were talking about." Back in his study the pastor—Emerson G. Hangen of Durham, N. H.—discovered that it was a ten dollar bill. We don't know the soldier's name—perhaps some day he will be one of our missionaries.

A SPIRITUAL LEND-LEASE

"CIVILIZATION never Christianizes, but Christianity always civilizes," said Dr. C. Bernard Cockett of Australia, President of the Australian Council of Churches and the Congregational Union of Australia and New Zealand, who visited the U. S. A. on a good-will tour last spring and summer. "We talk of food banks—and we have blood banks—but the World Church must create a spiritual power bank, indeed, a spiritual lend-lease for use wherever spiritual famine or malnutrition manifests itself among the nations of the world. We are members one of another in a crusading Church, seeking a Christian Commonwealth," said Dr. Cockett.

UNTO THE LEAST

SHE was old and she was a widow. She wore a tattered coat, a man's hat and a man's shoes. She had just reached her little hut on the edge of the town where she lived with her four orphaned grandchildren. All night she had been cleaning a building down-town. The childern hadn't been to school for weeks because they had no shoes. Then came folks from our Chandler Community Center, Lexington, Kentucky, Rev. W. Judson King, director. They brought enough coal for a week, food, warm clothing, blankets. Said the old lady, as she viewed the coal: "I thought maybe I would have to cook breakfast by burning some more of the porch."

THE CASE OF THE CABBAGES

MRS. HAROLD W. CASE of our Fort Berthold Mission was at work among the cabbages. The Mission has a demonstration center which shows the Indians how a one-man farm can feed an average family. When an Indian woman saw Mrs. Case—and the cabbages—she asked questions. She learned not only that all the cabbages came from ten cents' worth of seed but that the farm had eggs, milk, cream, chickens, turkeys, etc. When the Indians have no eggs and the Mission farm gets 33 a day, people naturally ask questions. From then on in, the way is open for teaching.

ONE WORLD FELLOWSHIP

LAST June our church in Chilesso, West Central Africa, celebrated its 50th anniversary. African Christians and their missionary associates were fully conscious that Christians in the United States were remembering them and rejoicing with them. Tangible evidence of this thought reached them in an official letter sent by Mabel E. Emerson of the American Board. "We remember with thanksgiving the African men and women who first became followers of Jesus Christ and started the Christian church in Chilesso," she wrote. "To you all, Africans and Americans, who make up the Christian community today in Chilesso, we send our heartiest greetings.

THE HOME OF THE MONKEY GOD

JARANDA is the name of a mountain about eight miles from Satara City in the Krishna Valley of India. P. S. Bhonsle of our Marathi Mission says that no one really knows what Jaranda means, but the Hindus say that all the gods of the world live on its top. Chief among them is Hanuman, the monkey god, worshipped by thousands of people. En route to the mountain-top a group of Mahar boys, Untouchables, rushed up to an Indian Christian, and said: "Let us have Christian prayers before we start!"

BUILDING CHRISTIAN DEMOCRACY

OUR Talladega College, Alabama, has been selected by the U. S. Office of Education as one of four colleges to illustrate "Practicing Democracy in the Colleges," in a series of pamphlets on "Education and National Defense." The other three colleges were Vassar, George Williams and Antioch. Pictures of the murals in Savery Library, Talladega, were reproduced by the U. S. Office of War Information in a booklet to counteract Japanese propaganda in India. These murals depict the progress of racial equality in our country.

TALES OUT OF SCHOOL

By Harry Thomas Stock

THE Tallmadge, Ohio, Pilgrim Fellowship had a "month of sacrifice" for missions.

And it was fun! Are you questioning the word "fun?" Just ask any of those who participated.

For those young people, the expression, "the joy of giving," will never be a pious platitude. They have learned its reality from experience.

The high school group had made a pledge to the Ohio Pilgrim Fellowship Fund. Cecil Leek, their pastor, wanted them to make good on that pledge and also hoped that they would find deep satisfaction in doing it.

Diplomatically, and with some apprehension, he suggested that they might declare a self-denial week, during which they would forego pleasure rides, picture shows, candy, chewing gum, ice cream, cakes—and maybe a noon lunch.

There was not a dull moment the Sunday they discussed the matter. They were all for some kind of a self-denial program—the questions had to do with details.

The upshot of it was that they decided to try it for *a month* instead of a week. That would enable them to raise their entire mission pledge for the year and all other financial efforts could be devoted to raising money for summer conferences.

The month was selected. The young people were to bring their savings to the Sunday evening meeting each week. When the roll was called, each member responded by presenting his offering and telling just what had been sacrificed.

There were a few, of course, for whom this proved a little too much. On one night, Mary apologetically

Our Congregational Church in Tallmadge

responded to the roll by saying, "Well, I didn't give up anything this week, but I will make a sacrifice." And she dropped a dollar bill on the plate.

It was a great success—over thirty dollars were collected. And it was such fun—or deep joy, if you please—that the group voted to conduct a similar program each year so that the Christian mission of the church might be expressed through their lives.

Now, men of the church—which brotherhood will be the first to match the effort of these young people?

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

BUILDING FOR TOMORROW

By Gibson I. Daniels
Associate Superintendent, Connecticut State Conference

MANY of us who have had the responsibility of promoting the work of our Pilgrim Fellowship have been thinking seriously of its structure, its future, its contribution and —the dangers which beset it.

To look ahead makes necessary certain warnings.

First, youth work in our churches will be as effective as the leaders of young people want it to be. Young people will seek fellowship. This they will do for the purpose of vandalism or, if their leader will it, they will lay their youthful zeal behind constructive enterprises. This lays a heavy responsibility upon pastors and adult advisors.

Second, work with young people is a teaching-learning process. Members of our Pilgrim Fellowship are at the stage of life when they want to play at being adults in earnest. They want to plan and direct their own destinies but they need tools—supplied by their leaders. The leader has a group of pupils who are in dead earnest. He must offer genuine leadership that is wise, patient, sincere and thoroughly Christian. He must not be lax in offering to youth the challenge of our faith.

Third, the Pilgrim Fellowship must be kept growing and well pruned. This youth group is not a movement which will engulf the church or, if affronted, break from the denomination. It is a vine in our garden. It must be fed from the ground. It must be pruned and kept healthy. The allegory is plain. Our growing edge in the Pilgrim Fellowship is its lower edge. Pastors and leaders must be prepared to go over the same ground time and time again, always with a new group of boys and girls. National and State leaders must be ushered into adult relationship with the church—quickly and effectively.

Fourth, let us keep the work of the Fellowship as a responsibility of the whole church. We are teaching our youth. On the day when the movement is expected to pay its own way, or allowed to do so, there will have been planted the seed which will ultimately render it ineffective. We must be willing to pay the bill. But the money part is not the greatest. Greater will be the discovery that the very best teachers must accept the task of leading the youth groups, both locally and nationally.

No one offers apology for the Pilgrim Fellowship. It is an expression of life within our denomination that is worthy of just pride. More than this, however, it is an institution of our work that is worth the investment of time, hard work and consecrated leadership.

Given these things in all churches, we will build the lives of our youth in the direction they need to grow to be equipped for the responsibilities soon to be thrust upon them.

PROFILES

DR. AND MRS. PRESCOTT WOODFORD THOMPSON, JR., of San Mateo, California, have been made accepted candidates for medical missionary service by the American Board. It is expected that Dr. and Mrs. Thompson will be able to sail for India within the next year. Dr. Thompson is resident surgeon of the Community Hospital of San Mateo.

Dr. Russell J. Clinchy, minister of our First Church, Hartford, Conn., has returned from England where he spent six weeks as the representative of our Committee for War Victims and Services. An article by Dr. Clinchy will appear in the October issue of *The Missionary Herald.*

W. Millard Stevens, son of W. H. Stevens of Roanoke, Alabama, manager of the Cotton Belt Bus Lines, has been elected pastor-at-large in the District of the Southeast. Mr. Stevens was educated at Southern Union and Elon Colleges, Duke University and Yale Divinity School.

Dr. W. Kendrick Grobel sailed this summer for Portugal under the Mission of Fellowship to Europe. Appointed by the American Board, financed by the War Victims and Services Committee, Dr. Grobel will serve for a time with the American Unitarian Service Committee in Lisbon. A service of dedication, sponsored by the American Board, was held in Mt. Vernon Church, Boston, Mass., on July 11.

Later news from Africa reports that Donald Phillips, son of Dr. and Mrs. Ray E. Phillips, was killed in the Middle East while on a cross-country flight. He had completed his gunner's training. Comrades sharing his bungalow in Kenya paid tribute in verse to "Bud" whom they called "the little Yank."

Harold M. Kingsley, distinguished pastor of the Church of the Good Shepherd of Chicago and for some 23 years the director of Negro Work in the North under the Extension Division of the Home Board, has now become part-time field assistant to Dr. Charles S. Johnson, director of Race Relations under the A.M.A.

The Oregon Conference voted to become a self-supporting, self-directing conference at its annual meeting in May. Paul A. Davies, pastor-at-large of the Southern California Conference, was elected Superintendent of the Oregon Conference and will undertake his new duties September 1.

Miss Katherine Mix, R.N., of the Willis F. Pierce Memorial Hospital, Wai, India; Mrs. Lloyd L. Lorbeer of Pasumalai, India; Rev. and Mrs. Raymond A. Dudley of Aruppukottai, India, and Miss Lucy K. Clark of Ceylon, returned this summer to America for furlough.

Miss Isabelle F. Dodd, for 27 years in educational work in Turkey, and professor emeritus of Art and Archaeology at Constantinople College for Women, died recently in Montclair, New Jersey.

Victor Obenhaus, principal of our Pleasant Hill Academy, Tennessee, has resigned to become associate professor of Christian Ethics at our Chicago Theological Seminary, effective January 1.

Dr. J. Kingsley Birge, missionary of the American Board in Istanbul, Turkey, has accepted a position, while in this country on furlough, at Princeton University in the Department of Oriental Languages. Dr. Birge began his duties July 1.

The following missionaries, totaling nearly 250 years of Christian service, have been retired by the American Board:

Mrs. Elizabeth S. Stelle, missionary in China for 44 years; the Reverend and Mrs. Henry J. Bennet who served more than 40 years in Japan; Miss Annie E. Pinneo, for 29 years an educator in Turkey and Greece; Mrs. Mary Williams Hemingway who served 40 years in North China and Miss Agnes M. Baird, a social service worker for 39 years in Bulgaria.

John McLinn Ross, well-known figure in the world of theatre arts, has assumed direction of the drama program at Dillard University.

Mr. Ross, holder of a Master of Fine Arts degree from Yale University Department of Drama, is the author of several plays of the Negro middle class.

Mrs. D. E. Brown, superintendent of our Middle Atlantic Conference, has tendered her resignation, effective September 1.

Elected secretary of the New Jersey Branch of the Woman's Board of Missions in 1917, Mrs. Brown has served her church faithfully and tirelessly through the years.

It was in 1936 that Mrs. Brown was elected superintendent of her Conference and her resignation is deeply regretted by her host of friends in the denomination.

Newly appointed missionaries include: Winifred Hemingway, daughter of China missionaries, as teacher for China; Charlotte Beals, R.N., daughter of India missionaries as nurse in India; Mabel H. Reiff of Worcester, Penn., as teacher in China; John R. Lepke of Yale Divinity School as term tutor in Turkey.

Professor Samuel Lee Caldwell, for many years professor of mathematics at the International College and treasurer of Smyrna Station of the American Board, died at Laguna Beach, California, on June 17. His 34 years of service in Turkey contributed greatly to the "reservoir of good will."

Mrs. Edmund A. Osbornson, a prominent woman in our church affairs, died in Oak Park, Ill., on May 12. Mrs. Osbornson served as one of the Committee of Twelve, as first assistant moderator of the National Council in 1925–27 and two full terms on the Prudential Committee of the American Board. She also served on the Mid-West Regional Committee.

Through recent years the Council for Social Action has had an "ear" in Washington: a Legislative Committee. To become better informed and to be more effective in influencing the complex machinery of "big democracy," a part-time office will be maintained in the First Congregational Church of Washington. Thomas B. Keehn will be secretary and the Rev. Francis McPeek, chairman of the Legislative Committee.

As the Herald *goes to press, a wire announces the death of Manasseh G. Papazian, pastor emeritus of our Fresno, California, Pilgrim Armenian Church. Mr. Papazian was one of the most stalwart of our Evangelical Armenian leaders in Turkey as well as in this country. He was educated at Central Turkey College and Yale University. More details will appear in the October* Herald.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments
Month of June, 1943—$5,889.12

Milestones

THE Reverend H. K. Krikorian, distinguished Armenian Congregational minister and editor, who died recently in Washington at the age of 87, was born in Aintab, Turkey.

He came to America to study at Amherst College and Yale Divinity School (class of 1883, which he served as secretary until his death). Upon graduation, Professor Krikorian returned to Turkey and taught philosophy and psychology at Aintab College until 1901.

With distinctive editorial ability, Professor Krikorian became editor in that year of *Avedaper*, the leading Armenian Protestant paper published in what was then Constantinople. Subsequently he founded *Rahnuma*, another Armenian Protestant periodical. This magazine, which dealt with scientific and political problems as well as moral and religious, exerted a powerful and progressive influence among the Armenians in Turkey and beyond.

Emmanuel Congregational Church at the Bible House in Istanbul was founded by Professor Krikorian. During the first World War he lectured at Robert College and Constantinople College for Women.

The war over, Professor Krikorian came to America with his family and continued publication of *Rahnuma* for a number of years. He became an American citizen. In 1937 he established residence in Washington and was one of the founders of the Armenian Presbyterian church. During this period he wrote "Islam and Christianity Face to Face" and several other books.

★ ★ ★

WHEN one thinks of the late Reverend Willis P. Elwood, for 36 years a missionary in South India, the words—humility, devotion, sincerity—come instinctively to mind.

Willis Elwood was accustomed to say that he "crawled his way through college," by which he meant that he had earned his college funds by weeding onions in the fields of Connecticut. And something of the silence, attention to detail and loyalty to duty involved in this work clung to him all his life.

His chief passion in life was to teach young people the "way of life" and he spent hours with them in meditation and prayer. There are still many who remember and revere both Mr. and Mrs. Elwood for what they did for them in their boarding school days.

Willis Elwood was a great Bible student. His daily devotions were the breath of life to him. He viewed everything from the angle of the will of God and sought to carry out that will in all things. He did not care much for the so-called pleasures of life, but was always of a serious bent of mind and preferred conversation concerning mission problems and spiritual triumphs to social or athletic activities.

During recent years Mr. Elwood lived with nieces and later with a sister.

The world heard little of him but he would constantly have been in touch with the "throne of grace."

★ ★ ★

WORD comes of the deaths of Mrs. Clara L. Brown, former missionary to Ceylon, and Mrs. Sarah A. Jones, missionary to India for 36 years, as the *Herald* goes to press.

Appreciation of their long and faithful years of service will appear in the October *Herald*.

For Christian Hearts All Over the World

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